that he is achieving a great deal when through his art he lights the torch of the heart as well as the torch of desire. The philosopher has the same notion, when In the chilliness of his heart, which he has In common with his age, he cools hot desires in himself and his following by his world-denying judgments.

183.

NOT TO BE A SOLDIER OF CULTURE WITHOUT NECESSITY.—At last people are learning what it costs us so dear not to know In our youth—that we must first do superior actions and secondly seek the superior wherever and under whatever names it is to be found ; that we must at once go out of the way of all badness and mediocrity *without fighting it*; and that even doubt as to the excellence of a thing (such as quickly arises in one of practised taste) should rank as an argument against it and a reason for completely avoiding it. We must not shrink from the danger of occasionally making a mistake and confounding the less accessible good with the bad and imperfect. Only he who can do nothing better should attack the world's evils as the soldier of culture. But those who should support culture and spread its teachings ruin themselves If they go about armed, and by precautions, night-watches, and bad dreams turn the peace of their domestic and artistic life into sinister unrest.

184.

How NATURAL HISTORY SHOULD BE EXPOUNDED.—Natural history, like the history of the